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# Action

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SEPTEMBER 1, 1955

Labor Day Highlights
New Turn to Religion
In American Industry

OFFICIAL NAE ORGAN

# Readers Say-

### "Few Great Preachers"

*To the Editor:*

In further reference to your editorial in July 15 *Action*, permit me to observe that I have noted the paucity of what might be termed great preachers for quite some time.

When I was a boy I read T. DeWitt Talmadge's sermons. I listened to Warren A. Candler, Collins Denny, Embree E. Hoss, Sam Jones, Len G. Broughton, George Truett (of a later period) and also have with great blessing read the sermons of G. Campbell Morgan. These, along with others, I would call great preachers.

I do not know the equal of these men in our present day preacher personnel. Do not mistake me, we have plenty of magnetic, drawing, evangelical personalities in our pulpits and on tabernacle and tent platforms who draw the congregations and get the penitential results which always must precede one being born again. They simply are not what we would call "heavy weight" expositors of the Scriptures and the plan of salvation for lost and sinful men. But their results are just as good. They are possibly even more effective in working toward the world's redemption.

On Sunday, July 10, I attended services at a large church, membership more than two and a half thousand, sanctuary and balcony pretty well filled. The preacher was a professor emeritus at a large Southern school of theology. He was well advertised through routine channels and picked a text that gave him an opportunity of a lifetime to drive home one of the mightiest of all the cardinal doctrines of the Christian faith, "If a man die, shall he live again?"

This Doctor of Divinity is well read, highly and technically educated in modern theology, a top preacher, teacher and educator. He preached, rapid fire fashion for 33 minutes. It was a doubtful gospel from start to finish. He would say, after expounding some well-accepted views of the Christian faith, that "just the reverse of this is true." He kept the congregation snickering, discounting hell entirely and was almost disrespectful about the vision of St. John, the Revelator on Patmos. He never did reach the point where he could cry out with Job: "I know that my Redeemer liveth!"

That man with all his education was not a great preacher. In my estimation he "muffed the ball." There are too many like him in our pulpits today.

CHESTER E. JOHNSON

Montgomery, Ala.

### Correction Please

*To the Editor:*

On page 27 of your July first issue, in a report of our 42nd Annual Rescue Mission Convention at Fresno, there appears to be an ambiguous statement, which seems difficult to understand and may even be harmful to the cause of missions. You quote Dr. Seath as saying, "We would like to see our gospel missions put out of business." What is the source of this statement, and is it quoted as you received it? It certainly is the very opposite of what should be said.

We do appreciate the fine co-operation your fine paper has given, and are glad to work with you in every way.

HERBERT EBERHARDT

Washington, D.C.

### "From the Lord"

*To the Editor:*

Some one has a mistaken idea of the truth of Psalm 121:1, as appears on the first (outside) page of your issue of July 15. Our help does *not* come from *the hills* but "from *the LORD*, which made heaven and earth."

I know that the King James Version makes it *appear* so but the second verse ought to be enough to settle the question. Unfortunately the K J V makes the first verse a declaration. But the American Standard Version for the last fifty-four years has rightly placed a question mark at the end of verse one, so that verse 2 is the answer to that question. Even the new Revised Standard Version has it too.

So many people misunderstand verse 1 of Psalm 121 but certainly such a glaring mistake as some body in your office made of it is unjustifiable. GEO. A. BROWN

Lakewood, Ohio

### NCCJ to Blame

*To the Editor:*

I have long admired *Action* magazine and was a charter subscriber when it first began back in Boston many years ago. Your editorials and general news coverage are especially to be commended.

In the July 15 issue, the editorial "Attack on the Schools" is something that all Bible-believing Protestants should look into. However, you seem to completely miss the point. We are now seeing the results of years of groundwork laid by the National Conference of Christians and Jews and their unchristian and anti-Christian "brotherhood (without Christ) campaigns."

The Jews, Romanists and modernists (all modernists, not just Unitarians) are determined to destroy evangelical Christianity. In the "Brotherhood of Man" propaganda espoused by the National Conference of Christians and Jews, they have their most effective ally. JOHN W. HAMILTON

St. Louis, Mo.

### Liked Peace Article

*To the Editor:*

Congratulations on the two articles in the August 1 issue of *Action* on the problem of the Christian and war. You have done a valuable service in provoking discussion.

It is regrettable that the article by Professor Clark relies so much on suppositions of what some pacifists believe and on extreme and peripheral points without in any way really answering the logical and Biblical exposition of C. N. Hostetter, Jr.

I hope you will provide space for a continuing discussion of this subject in future issues. EDGAR METZLER

Washington, D. C.


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# Action

## United Evangelical Action

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# God in Labor-Management Relations

GLENWOOD BLACKMORE*

MID-CONTINENT Petroleum Corporation has proved that religious counseling promotes contentment and creates harmony in employee-management relations.

For a number of years the company has had a full-time chaplain-counselor at the Tulsa refinery. The "Reverend," besides being an ordained minister, is also a skilled worker. His job is to provide spiritual and moral support to workers who need it and who call for it. He also conducts lunch-hour Bible classes or prayer meetings consisting of prayers, hymns and a brief sermon.

Rev. Charles Martin—he prefers to be known as plain "Charlie"—is the chaplain-counselor who "sold" the idea to his company after seeing it work in other industries.

Most impressive part of the program is the lunch-hour religious services to which all workers are invited, Catholic, Protestant and Jew.

When the noon whistle blows the men at the refinery go to the carpenter shop which is centrally located. Inside are rows of chairs, a small pulpit with a "mike" and amplifier, a record player, and records of hymns and other religious songs.

Everything is informal. There is no collection. The men are there for a message which they expect will lighten and make their toil more pleasant through a better understanding of how to cooperate with their fellow workers and management. Chaplain Martin's assistant, Counselor Herbert Miller, plays a record and Martin then steps to the pulpit.

Thus starts the weekly Bible class.

Membership comprises men of all ages from the youngest to the oldest.

As the men listen to Martin's teaching there is no atmosphere of false piety. There is no roll call. Management does not know who attends or who does not. There are no bonuses for attending and no demerits for non-attendance. The classes belong to the men.

The men listen intently as Chaplain Martin makes his non-denominational talk. His lessons go deeper than just the application of the Golden Rule to the day-by-day life of the men. They want to know how to use Christianity as a balance for their daily lives.

Martin gives the men Christianity as a foundation for both home and work. He gives them faith in a Supreme Power as an ever-present guide and help.

There is no planned ceremonial. Usually, there is music. Many of the workers are musicians. A quartet or a quintet often provides the music. Lack of formal training is offset by sincerity.

The talks last about a half-hour. Fifteen minutes before time for the return-to-work whistle, the foremen and supervisors, who usually sit close to the door, leave the meeting to prepare for the men to return to their duties.

The sermon is closed five to ten minutes before time for the whistle, to allow the men time to get back to work.

The men who attend the Wednesday noon meetings are mechanical shop workers. Thursday noon a similar meeting is held for employees of the car shop.

Average attendance at Wednesday talks is sixty. At times it has reached 100. In the car shops, with a much smaller number of employes from which to draw, the average attendance is sixteen to twenty.

Martin came into contact with the idea while working with the Victory Service Centers established in principal cities during the war. He decided to give it a test and with some of his co-workers, made a factory-to-factory canvass. At some plants they found an open door; at others, the door was closed.

Martin held just enough meetings during this period to get an idea of the wide field that existed for this type of service.

In December, 1945, he returned to his former work in charge of shift, in the gas plant of the Mid-Continent refinery. He had made up his mind this was the sort of service he wanted to make his life's work. In June, 1946, he took a leave of absence to attend a summer seminar at Wheaton College which dealt with industrial religion.

In 1947, Martin entered safety work for Mid-Continent. This widened his acquaintance among the workers.

Martin had approached the company with his idea for a counselor service shortly after his return at the end of 1945 from his service center work.

The idea needed time to germinate. It was a big step for a company to be "first" in a project of this type. That such a program must succeed was important. It could cause dissatisfaction, instead of serving to better employee relationship, if it failed.

Months passed without any decisive action on the part of the company.

Meanwhile, Martin would drop in at places where men were eating during the noon hour as part of his safety work, particularly in the car shops. Many knew he was an ordained minister and as a result the talks began to switch from safety to religion. They became question-and-answer forums. They started with two or three men.

As news of the meetings spread, the group increased to ten or twelve men daily. There wasn't room for any more.

*Prepared from articles by John S. Parks, Jr., in *Petroleum Refiner* and by Harry Edward Neal in *Sunday Digest.*

**"CHARLIE" MARTIN TALKS TO HIS BOYS**
**A Noon-day Meeting in the Mid-Continent Petroleum Plant**

The men then asked Martin to conduct regular Bible lessons during the noon hour.

Martin now felt he had something solid with which to go to management and ask for installation of the counselor service. The new service was inaugurated in May, 1948.

In January, 1952, the company announced the chaplain-counselor service with Martin as chaplain. At the same time Herbert Miller was named assistant counselor to serve the program.

The combination of the counseling-religious program has proved particularly effective at the Mid-Continent plant.

Like a compass, it has reached out in all directions. It has brought a closer understanding between worker and employer; man and his homelife; the citizen and his neighbors; and fellow worker with fellow worker.

Credit comes from applying the Christian principle in solving these problems. Credit lies in proving to the men that Christianity can be employed in everyday work problems.

As a man understands Christianity, it leads to a better understanding of all those with whom the man associates, the program has shown.

These men all are mechanics, in a sense. They understand what precision machining means. They know what machine tolerances are.

In dealing with management, neighbors, family and fellow workers they learn that man is in some respects like a machine. Some are precision-machined. Some have lots of "tolerance."

Application of Christian principles, such as taught by Martin, enables the men to make allowances in their dealings for differences of way of life, education and mental ability.

Martin has spent twenty-nine years with the Mid-Continent. He knows and understands the problems of plant workers.

The counseling service has broadened to where all types of problems of plant employes are brought to Martin.

Grievances between employe and management, employe and employe, or the outside world all find their way to Martin's domain.

Let us take for example, a man whom we'll call Ted. He was a very loyal and progressive workman, and when an opportunity came for advancement to a supervisory job he was promoted over the heads of several others who were senior to him in length of service. Ted was energetic, zealous and ambitious—the eager-beaver type. Unfortunately, he had never before directed others, and he was so impressed with the seeming importance of his position and so driven by the urge to succeed that he sought perfection in everything, losing all tolerance toward the individual.

One day Ted saw a man who was not, in his opinion, working with enough speed. "Get out of the way," Ted told him. "I'll do this myself or it'll never get done."

Sometimes he would grab a tool from a workman's hands and berate the man for not using it as Ted would use it.

Ted's tactics angered the men, who complained to Charlie Martin and asked his advice as their chaplain-counselor.

"I'll have a talk with him," Charlie promised. "Don't do anything else until I let you know."

Charlie invited Ted to come to his office for a man-to-man discussion. "We had a good talk," Charlie recalls. "I showed Ted that it was his duty to teach men how to work, and not to do their work himself. I explained that he would have to consider a different approach to every man, because every man has a different nature and reacts in an individual way."

In effect, Charlie's advice to Ted was based upon the Golden Rule. Ted was visibly impressed. "You know, Charlie," he said, "I've never thought along these lines before. You're right —I know you're right, and I'm a fool for not having figured things out for myself. But I'm glad you talked to me, and I'll do my best to change my ways, because I really do want to be a good foreman."

"He did change his ways," Charlie says. "I've checked with his supervisors and his men, and he has proven himself."

Martin doesn't believe he has reached his ultimate goal. He wants a small chapel for his men; one that will seat 150. It won't be a church in the formal sense. Perhaps there will be a small organ. There will be undenominational hymn books.

This is the accomplishment of a man who found that life actually began, for him, at fifty.

* * * *

## HOPE

It was a saying of Immanuel Kant that every man should propose to himself three questions: What can I *know?* What ought I to *do?* and for what may I *hope?*

Motive is that which moves, or produces motion. All action is the result of incentives; and the more numerous and powerful the inducements, the more prompt and energetic the activity. *Hope* is, therefore, the greatest motor of human life; it is the very sculptor of character and conduct; the architect of history and destiny. Hope is so connected with happiness that its perfect crown is heaven; and Dante was not less philosopher than poet when he wrote over the gates of the Inferno, "Abandon hope, all ye who enter here!"—*Arthur T. Pierson.*

# A New Trend Toward Religion in Industry

IRVING E. HOWARD *

SOMEONE RAISED the question: "How many factories have industrial chaplains?" No one in the office could give a definite answer. Several trips were made to the local library and prospecting excursions to Back Number magazine shops in search of the answer. Information began to collect in the file. A questionnaire was drawn up and mailed to industries known to be doing something of a religious nature. A trail began to appear in the wilderness.

### Evangelical Pioneering

The LeTourneau Foundation told a fascinating story of pioneering in the field of industrial religion. In 1927 at the Bible Institute of Los Angeles, Mr. R. G. LeTourneau met Rev. M. H. Reynolds who had been experimenting with "shop meetings" on the Pacific Coast. Later, Mr. LeTourneau invited Mr. Reynolds to conduct non-denominational Christian services in a LeTourneau construction camp, and after about thirteen years of experimenting with planned religious services of this kind, Mr. LeTourneau employed a full-time industrial chaplain in 1941. This apparently was the first of its kind in America. The LeTourneau organization now has two full-time chaplains.

### Serves Ten Companies

The following year, in the midst of our war effort, "Tony" Montiero, employee at the Barnett Foundry and Machine Co. of Irvington, New Jersey and ministerial student at Bloomfield College, New Jersey, becoming concerned about Sunday work and the fact that workers were missing church, asked for permission to conduct non-sectarian religious services in the plant. The puzzled management gave him permission and with a sludge box for an altar and two broomsticks nailed together for a cross, "Tony" Montiero began.

After graduating from Bloomfield

College and Seminary, Rev. Anthony Montiero was ordained to the Presbyterian ministry, but he continued and expanded his religious work in industry until today he serves ten companies. Unlike other industrial chaplains, Mr. Montiero is not on the payroll of the companies he visits. Traveling by bus and street car, he makes the rounds praying, counselling and persuading gamblers and alcoholics to walk a new path.

Since "Tony" began his ministry there has not been a major strike in the plants where he holds services.

By May, 1945 the idea of an industrial chaplain had become so popular that the National Association of Evangelicals organized a Commission on Industrial Chaplains. Although in an editorial, "Are the Evangelicals Being Taken for a Ride?" *The Christian Century* expressed the fear that this might be an "attempt by employers to use the office of the ministry to keep workers docile under substandard wages" (in 1945!), nevertheless, the idea of an industrial chaplain spread.

The following year, Mr. William H. Smith, treasurer of the Bristol Manufacturing Corporation, Bristol, Rhode Island, while returning from a business trip in the South lay sleepless in his Pullman berth. Plagued by the thought that all the excellent things he and his brother were doing for their employees were done for selfish reasons, he suddenly resolved to develop the business which would seek to help others with no thought of return.

### As He Felt Led by God

The next morning his brother was not so enthusiastic about the idea, however. "That's not the work of a business organization," grumbled Maurice C. Smith, Jr. Nevertheless, after a week of prayer, the brother's opposition softened enough to invite Rev. Dale D. Dutton, pastor of the Central Baptist Church of Providence, Rhode Island, to become head of a Department of Christian Relations, responsible only to God. The latter condition attracted the comment of the press, but the Smith brothers were in dead earnest about it.

When Mr. Dutton joined the staff in February 1947, he was turned loose to serve anyone in any way that he felt led by God. Thus, he became a counsellor for troubled people whether in Bristol, Rhode Island, or at the far end of the country. Since Mr. Dutton's resignation to return to a pastorate, the Department of Christian Relations which is now conducted by Others Inc., has been under the enthusiastic supervision of the Smith brother who first opposed it. He insists that this is not an industrial chaplaincy but is a new and different kind of Christian service.

### Religion in Business Council

In 1950 Fieldcrest Mills at Spray, North Carolina engaged Rev. J. K. McConnell and about this same time the Dearborn Stove Company of Dallas, Texas, engaged Rev. Gordon J. Peterson. Dallas has the distinction of having the only Council of Religion in Business in the country. This was organized a year and a half ago and Mr. Peterson reports that forty companies are associated with it and are engaged in some kind of religious activity. The companies include banks, insurance organizations, steel concerns, newspaper, TV, cleaning establishments, construction, printers and many others.

In 1952 the National Association of Manufacturers reported that 40 or more companies had appointed industrial chaplains. At present, Rev. Charlie Martin, chaplain at Mid-Continent Petroleum Corporation, Tulsa, Okla-

*Reprinted by permission from *Christian Economics*.

homa estimates the number as over twenty-five.

### Significant Fact Uncovered

Thus, after sweat, toil and questionnaires, an exact answer to the question that had started the process was still not forthcoming, but a much more significant fact had been uncovered. Something very religious is happening in the plants and business of America with or without a chaplain!

For example, as early as 1940 the Scott Aviation Corporation, Lancaster, New York, began conducting devotional services at 10:00 a.m. every Monday morning with the entire staff except the telephone switchboard operator taking part. The same year three men in the Aircraft Building of Ford Motor Company's Rouge plant began services for the workers with four present at the service. Now they have an average of from 500 to 700 in attendance.

### On-the-Job Religion

There are many more examples of this kind to be found. In some places religious services are started by management, and in others by employees. In at least two instances the request came from an officer of a labor union. Sometimes services are held on company time and sometimes on the worker's time, and sometimes half and half. This impulse toward on-the-job religion takes many forms. At the Solar Aircraft Company in San Diego, California, the company furnished the land and materials, and the help supplied the labor and the time to build an All-Faith Chapel.

Perhaps the example of on-the-job religion which antedates all others is the quiet time observed in the department store of Gold and Company, Lincoln, Nebraska.

The President, Nathan J. Gold reports that it began during World War I when it was a national custom to have a minute of silence at eleven o'clock to pray for peace. His father, William Gold, thought the custom should not be abandoned at the end of the war, so in 1919 the time was changed from eleven o'clock to the opening hour of the day's work. Thus, ever since, Gold and Company have begun their day with a minute of silent prayer.

### Office Prayer Meetings

Mr. John H. Ryder, President of Norm Advertising, Inc., the Chairman of the Board of Directors of Local Trademarks, Inc., of New York City, proved to be a most fruitful discovery. Mr. Ryder begins every day with a prayer meeting in his office. He recalls that during the depression thirties he happened to attend a meeting at Calvary Episcopal Church, New York, and was surprised to hear ordinary people talking about faith in God as a practical answer to business and personal problems. This marked the beginning of a new spiritual experience for Mr. Ryder which finally issued in prayer meetings in his place of business. He reasoned that since he spent most of his time and exerted most of his influence in his place of business, that was the logical place to put his religion to work.

Mr. Ryder is a Director of the Layman's Movement for a Christian World which was founded by a group of businessmen including Mr. Wallace C. Spears, vice-president of James McCutcheon and Company, New York. Under the efficient leadership of the executive secretary, Mr. Weyman Huckabee, it conducts several noon-day prayer meetings in New York and was responsible for the inauguration of Laymen's Sunday by the National Council of Churches.

The trail of religious vitality seemed to have many of its roots in Calvary Episcopal Church, New York, during the pastorate of Rev. Samuel Shoemaker who is now at Calvary Episcopal Church in Pittsburgh. A man who could be the source of so much spiritual upheaval deserved a visit and, therefore, the bags were packed for a trip to the Steel City.

### Spiritual Upheavals

Dr. Samuel Shoemaker bustled into his study, a vigorous, informal rector of medium build, with greying hair, a quick smile and a warm interest in every soul he contacts. When told the subject of research, his stories spilled out in a torrent.

There was the story of "Dave" Griffith, recently reported in *Guideposts,* who challenged by a sermon of Dr. Shoemaker's and impressed by the "shop meetings" at Stupakoff Ceramic and Manufacturing Company, Latrobe, Pennsylvania, began prayer meetings in the Homestead Works of United States Steel.

Then came the story of the "Golf Club Set," a group of young married couples who had everything except a purpose for living. Dr. Shoemaker invaded the Golf Club and challenged their polite skepticism with seven weeks of lectures on "How to Become a Christian." It produced a revolution in this group so that they became evangelists among their neighbors, friends and associates in business. So active have they become, in fact, that a Princeton Theological graduate and his wife have been engaged to co-ordinate their activities and to guide this religious revolution among Pittsburgh's social set.

There was the story of the "Christ Bearers" whose moving spirit is Admiral Ben Moreell of Jones & Laughlin Steel Corporation, and whose purpose is to "put Christianity to work"—a story Sam Shoemaker has told in his recent book, *By the Power of God.*

Then there was the story of Melvin Evans . . .

Melvin J. Evans was a new figure on the horizon who had somehow escaped notice. A questionnaire was immediately mailed to Floorsmoor, Illinois, with a complete answer returning within a few days.

"I am personally convinced," wrote Melvin J. Evans, "that in the world of industry lies the answer to the problem of our nation. If we can make this industrial world a source of inspiration, hope and faith, we can turn the tide."

Mr. Evans, a graduate engineer of the University of Wisconsin, first came to this conclusion about twenty years ago and began experimenting with a voluntary group of undergraduate engineering students at the University of Wisconsin.

### Measuring Spiritual Growth

Dr. Richard Cabot of Harvard University in his book *What Men Live By* had pointed out that there are four areas of life which must be developed if one is to achieve stability: work, play, love and worship. Mr. Evans took this formula and worked out a technique for checking one's development and a method for stimulating growth in these four areas. In plants using Mr. Evans' system, this spiritual growth is measured by a mutual rating plan in which the men themselves provide friendly pressure for continuous progress.

Mr. Evans says that a substantial group of companies in Japan, the United States and Canada are following the principles of what he calls "Democracy in Action," and that he is in

*(Continued on page 16)*

# Action EDITORIAL

JAMES DeFOREST MURCH, Editor

## We Need "Skyhooks"

When labor and management realize that they are God's creation and that His laws regulate and control the universe their problems will be comparatively easy to solve.

We have been intrigued by an article entitled "Skyhooks" in a recent issue of the *Harvard Business Review* which takes this approach. It is written by a thoughtful businessman, Mr. O. A. Ohmann, assistant to the president of the Standard Oil Company of Ohio.

Mr. Ohmann admits that the recent turn to religion has set many an industrialist and labor leader to thinking in new terms. He boldly states that they have become disillusioned with a science that leads men to think that life is "merely a whirl of atoms without meaning, purpose, beauty or destiny" and that beliefs, philosophies, customs, morals and religion are *passe*. The turn of events in this atomic age has forced men to sense the need for "skyhooks" —a new grip on the realities of the spirit.

With this new orientation has come a new appreciation of man as God's creation. He is now seen as a being endowed with certain creative abilities which he has a right to exercise with a full measure of freedom. He is also seen as a steward of these endowments for which he must give an accounting to God.

Mr. Ohmann sees the executive and the boss as servants of God and a higher social good, exercising their authority with due regard for attendant obligations to the stockholders and the employees. In the latter instance each individual should have an opportunity to develop the maximum potential of his skills and enjoy working relationships and conditions which will enable him to achieve his "greatest maturity and richness of experience."

If capitalists a generation ago had looked at social and industrial problems from this vantage point there would have been no need for labor unions in America. Only in exceptional cases did these men have "skyhooks" which they used Monday through Friday. They may have had a grip on God on Sunday but they failed miserably to think through the implications of their Christianity to all the week-day operations of their business, particularly human relations.

Mr. Ohmann had little to say in his article about labor's need of "skyhooks," but it is obvious that the worker is likewise a steward of the blessings of God and has definite obligations to God and society. The stronger the labor unions become the greater will be the temptation to practice some of the reprehensible tactics of the *laissez faire* capitalism. But rather the greater is their obligation to be humbly and truly Christian in their procedures.

What could be more appropriate on Labor Day this year than for both capital and labor to look to Almighty God the Author of all their endowments and their liberties, to confess their sins, to reorient their thinking in terms of God's will and to determine to work together for His glory and the well being of all His creation?

## An Object Lesson

We are always loath to speak of discord among Christian brethren and would not do so in this instance were it not for its significance to the cause of evangelical cooperation at home and abroad.

The July 15 issue of *The Presbyterian Guardian* informs us of growing friction in the Bible Presbyterian Church. This small denomination was organized in 1937 when Dr. Carl McIntire and others withdrew from what is now known as the Orthodox Presbyterian Church.

Dr. McIntire has been permitted great liberty in the direction of the affairs of his denomination. The *Christian Beacon,* Dr. McIntire's journal, has served the denomination as its only weekly publication. It has likewise served the American Council of Christian Churches, the International Council of Christian Churches and other enterprises in which Dr. McIntire is deeply interested. The *Beacon* is primarily his voice.

The present difficulty in the Bible Presbyterian Church had its inception in the effort of certain of its members to change the constitution of the American Council so as to allow the Church to elect its own representatives to the executive committee of the Council. The McIntire forces prevented the change and those who had dared to suggest it were severely castigated in the *Beacon*. This incident was followed by a division in Highland College, a church-related school. Then came an action of Synod setting up an official Church paper to take the place of the *Beacon*. New representative boards are now being organized by the Church which will obviate one-man rule in the future. An open split may come in the denomination.

This situation serves to remind us that inter-church fellowship among evangelicals has been gravely hindered because of similar precipitate action, undemocratic procedure and narrow personal opinionism. We trust that the day may soon come when evangelicals of goodwill can rise above the barriers which now divide us and join hands in one great fellowship to do the work that God has for us in this crucial hour.

## What Gain Geneva?

Looking back upon the Four-Power conference at Geneva in July it is very difficult to appraise the meeting with any satisfaction of mind or heart.

President Eisenhower acquitted himself with distinction. His public addresses and strategies indicated a superior wisdom. America's will to peace impressed Europe and the world and raised our international prestige to an all-time high.

Of Red Russia we are as uncertain as ever. We shall do well to treat her with continued caution making sure our defense. They who put confidence in the godless are sure to be disillusioned.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 7811

## Religion and the Congress

With the first session of the 84th Congress complete it is in order to spend a few moments in retrospect. How much was accomplished in matters involving religion? Although most legislation may have indirect effects in the religious field, only a small minority of bills which have been pending before the Congress would have direct effects on the spiritual life of the nation.

Probably the most important single piece of legislation to pass this session was the Reserve Bill. Widely viewed as a spiritual issue by certain denominations, the measure passed Congress only after some extensive changes from the original proposals which had been submitted by the Defense Department.

The Bricker Amendment, which is viewed by many evangelicals as a necessary measure to protect the traditional liberties guaranteed by the Constitution and laws of the United States, did not get any further than hearings before the Senate Judiciary subcommittee. The bill was never reported onto the floor of the Senate by the Senate Judiciary committee.

Liquor advertising legislation, which had been a rather hot issue in the previous Congress, was not acted upon in any way. No hearings were scheduled. It is probable that the temperance groups will make a concerted effort to have hearings scheduled early in the next session.

Federal aid to school construction was derailed by side issues, particularly by the possibility of involvement of the segregation issue. Congress did pass extensions to previous laws providing for educational facilities in federally impacted areas.

One postage bill was passed which will have some effects in religious circles. It extended low rates to certain religious publications which do not maintain subscription lists.

Four bills bearing on the problem of Juvenile Delinquency got attention by the past session of Congress. Two prohibiting the mailing and interstate transportation of pornography were passed into law. Another would provide for payments of up to two hundred dollars to certain parolees in order to help them get a new start. And then there was a bill which would prohibit any juvenile from leaving the United States without parental consent. These two latter bills were still being considered during the last days of the session, but the possibility of their passage looked dubious.

Just before Congress adjourned the Senate passed a concurrent resolution to amend the pledge of allegiance song to correspond with the amendment which was passed by the last Congress, amending the pledge of allegiance to the flag by adding the words "under God."

As Congress came down to the time for adjournment the "Pray for Peace" bill had not passed the Senate and the Post Office Department had objected to the cost of printing a cancellation die bearing the three words "Pray for Peace" which would be authorized by passage of the bill.

The bills to allow airlines to grant reduced rates to clergy, which have been pending for a number of years, again failed to see any action by the first session of the 84th Congress.

No action was taken on the very controversial bills which would amend the Refugee Relief Act of 1953. Several religious organizations had made strong representations asking for this type of action, and were greatly disappointed to see the lack of response on the part of the members of the Judiciary Committees on each side of the Capitol dome.

There was no action on the bill which has been introduced for a number of years and which would make the fourth Sunday of September each year an Interfaith day—a day to minimize the differences in the various religious faiths. Another bill, which would set aside Memorial Day each year as a day of prayer for permanent peace, likewise failed to get any action.

Bills which would authorize the Post Office Department to issue stamps in commemoration of The Little Brown Church in the Vale, the Jewish people and the Young Women's Christian Association failed to get any attention. The 80th Congress had adopted a bill which, in effect, proscribes action on these stamp authorization bills and leaves the complete jurisdiction in the issuance of stamps in the hands of the Postmaster General. Thus these bills are really introduced only for such sentimental value as they may have, and no action on them is expected.

A bill which would extend the congratulations of Congress to the Jewish people on their tercentenary in America failed to gain any attention, even in a revised form.

Just before Congress went home, final action was taken on a bill which authorizes the serving of subpoenas in the enforcement of narcotics laws.

Then, too, there were the numerous private bills—a few of which saw passage—which had gained the interest of various religious groups.

And then there was another type of action which was completed during this past session. The prayer room under the Capitol dome was completed. On March 28, after being open to the public and the press for several days, the Prayer Room assumed its permanent role. It is now open only to those members of Congress who wish to step aside to meditate and pray.

## Communism Bids for Japan

It is not new for missionaries to point out the dangers of the Soviet-inspired program of indoctrination which has been widespread among the student population of Japan. But there is a new note of increased anxiety in their reports. Some missionaries feel that the situation is advancing to a critical point. Furthermore it is known that officials of the American government are showing grave concern over the situation.

The entire emphasis of communist indoctrination in Japan has been focused on the students. One report states that in the universities virtually every department has a communist cell at work within its structure. As in other areas the communist line seeks to capitalize on the nationalistic tendencies of the people and to turn them against the United States. The objective of this line of indoctrination may be seen in the effect which it has had in turning many of the Japanese against the members of the U.S. Armed Services stationed in Japan.

In some cases communist doctrines are being taught in school courses. One teacher in the field of political economy believes that the teaching in that field follows the Marxist line more closely than it does the principles of democracy.

At the conclusion of World War II the Russians took many Japanese prisoners from Manchuria and screened them for the men they could best use. These men were treated royally and were given extensive courses in communist indoctrination. Then they were returned to Japan.

The older people of Japan tend to have respect for Americans and for principles of democracy. It is in the student life where the communists have found a response to their doctrines. In one report it was stated that when the students of today leave school there will be great changes in the sentiment of the Japanese people.

In recent years evangelical missionaries in Japan have been giving increasing attention to the spiritual needs of students. Some have given their entire ministry to the fulfilment of this need. In the light of recent reports it seems they have taken the right road and they deserve every encouragement in the work which they have undertaken.

## Catholics in Latin America

The Roman Catholic Church, as one of its primary objectives, is seeking to retrench its position in Latin America. During the past several years the Vatican has been increasingly worried about its position in Latin American

*(Continued on page 15)*

# EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

## —EVANGELISM—

### Burnham Says Graham to Reject Soviet's Invitation

GENEVA—The latest Russian overture in its symphony of sweetness and light, offer of a goodwill tour behind the Iron Curtain for American and British ministers, is likely to be rejected by Dr. Billy Graham says George Burnham, of the *Chattanooga News-Free Press,* who has been reporting Graham's European metings.

Burnham believes Graham will turn down such an offer because it will accomplish nothing and be used by the Russians as a tool of world politics. The American evangelist has stated on a number of occasions that he will accept an offer from Russia if he is given complete freedom to preach the gospel of Jesus Christ. He has announced his willingness to go in the face of strong opposition because of his faith that the gospel is more powerful than the schemes of man.

But sources close to Dr. Graham have indicated he is not likely to accept a "Cook's Tour" invitation and provide the Reds with another propaganda weapon in their peace offensive.

Rev. J. I. Zhidkov, president of the All-Union Council of Evangelical Christian Baptists, who has invited Graham said the Baptist Church in Russia enjoyed full freedom and that churches were always full.

Such talk from behind the curtain is in direct contradiction to Lenin's stock answer against Christianity. He said "Religion is the opiate of the people. Christianity is used by the classes to enslave the masses." And to date Lenin's classic plan for the world has not been refused by the Russian leaders. He said there may be times when Communism will zig and times when it will zag but the ultimate aim will be world revolution.

There can be no doubt that some zig zagging is going on in the world at present.

Dr. Graham is on record with the statement that individuals and nations which embrace communism are individuals and nations which have rejected God. He said, "The heart of man is so designed that it must embrace some sort of religion. If it can't bring itself to accept the true gospel of Christ it invariably embraces some kind of false ideology."

Today millions are embracing the false religion of Communism; the creed of Communism is divide and overthrow. It is in direct opposition to the teaching and spirit of Christianity. It is Satan's philosophy. Jesus taught not the survival of the fittest but the revival of the unfit.

Communism does not recognize the personal man for whom Christ died. It is the proletariat and they must rule at all costs even if it takes the slaying of half the world to accomplish their purposes.

## Where to Find


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### Conference-Seminar to Emphasize Evangelism

CHICAGO.—Two well-known Christian organizations, Christ for America and the Back to the Bible Broadcast, will cosponsor a Mid-nation Bible Conference and Christian Workers' Seminar in Lincoln, Nebraska, October 16 through 23.

Leaders for the combined conference and seminar will be: Dr. Theodore H. Epp, director of the Back to the Bible Broadcast; and Mr. Horace F. Dean, president of Christ for America (a national spiritual awakening movement). Speakers will be: Dr. Lee Roberson, president of Tennessee Temple Schools; Dr. Robert Parr, pastor of Detroit's 10,000-member Gilead Baptist Church; Rev. Richard Wolff, Bible conference staff member of the Back to the Bible Broadcast; Rev. Norman E. Lewis, missionary to Argentina, on furlough, and editor of *LaVoz;* and Mr. Dean and Mr. Epp.

"The purpose of the Bible Conference and Seminar" state Epp and Dean, "is to refresh and build up the Christian, whether pastor or layman, and to give him specialized courses in visitation evangelism—training which he, in turn, can pass on to other members of his own church."

## —DENOMINATIONS—

### Missouri Synod Increases Budget Forty-two Per Cent

ST. PAUL, Minn.—(RNS)—A record budget of $12,900,000 for 1956 was adopted here by the fiscal conference of the Lutheran Church-Missouri Synod. It is forty-two per cent higher than the 1955 budget of $9,100,000.

When the conference chairman, Dr. F. A. Hertwig of Detroit, called for "no" votes and was greeted by silence the delegates burst forth with the doxology, "Praise God from Whom All Blessings Flow."

The week-long conference was attended by 600 representatives of the synod's thirty-two North American districts and by aides to district presidents.

The 1956 budget includes $5,139,750 for missions, $6,347,500 for higher education, $916,000 for administration and general expense and $68,700 for standing and special committees.

### Southern Baptists to Lose Congregational Freedom?

RALEIGH, N. C.—(RNS)—Members of the Mecklenburg Baptist Pastors Conference protested to the North Carolina Baptist Convention's General Board here against a recent State Supreme Court decision awarding control of church property to a minority group.

In that ruling, the court held that the "true congregation" of North Rocky Mount Baptist church was the minority faction, who remained loyal to the state and Southern Baptist Conventions, because it adhered to "the characteristic doctrines, usages, customs and practices of that particular church, recognized and accepted by both factions before the dissension between them arose."

The Mecklenburg pastors called upon the General Board to send to Baptist churches throughout the state a recommendation that they provide in their constitutions guarantees that "the majority of a congregation will retain sole control of its property whether or not the church continues cooperation with the denominational organization."

The pastors' group said the court decision "compromises the traditional Baptist view of the complete independence of the local congregation." One member, Rev. James N. Bulman of East Spencer, said it represents "a revolution in Baptist thought and life."

The high court's ruling was handed down in a suit for control of the church filed by a group of its former trustees in the fall of 1953 shortly after the congregation had voted 241 to 144 to withdraw from the North Carolina and Southern Baptist Conventions.

Some 200 members of the congregation abstained from the voting which was initiated by Rev. Samuel W. H. Johnston, pastor, who charged that the Conventions "promote modernism" and accept "liberalism, unbelief and apostasy."

The court gave ownership of the church property, valued at $250,000 to $300,000, to the minority group.

The Mecklenburg pastors' protest said:

"Our churches are, and of right ought to be, free and independent congregations—such is the teaching of the Scriptures, our sole authority.

"Our North Carolina courts have erred in that they have, in effect, taken the position that there is a general Baptist Church of which the individual congregations are parts and from which they cannot secede.

## SERVICE DIRECTORY

### National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

### World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

### Missions
*(Evangelical Foreign Mission Assn.)*
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

### Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

### Sunday Schools
*(National Sunday School Association)*
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

### Radio
*(National Religious Broadcasters, Inc.)*
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

### Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

### Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

### Christian Day Schools
*(National Assn. of Christian Schools)*
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

### Evangelical Action
Dr. Frederick C. Fowler, Chairman, 300 East Second St., Duluth 5, Minn.

### Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

### Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, Box 1928, Washington 13, D. C.

### Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

### Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

### Regional Offices
*Central*—Rev. Mahlon L. Macy, Director, 573 West Douglas Ave., Wichita, Kans.

*New England*—Rev. George S. McNeil, Director, 9 Park Street, Boston 8, Massachusetts.

*Southwest*—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

*Upper Mid-West*—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

*Mid-West*—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

*Northwest*—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

### International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

"In view of the present situation—whereby it would seem that a church must of necessity be a part of the denominational program in order to retain possession of its property—it would be well for churches to take steps to change this situation. Such steps should be taken by the churches making constitutional provision insuring to the local congregation sole ownership of its property irrespective of its denominational affiliations."

William C. Lassiter, a Raleigh lawyer and Baptist lay leader, said in commenting on the pastors' protest that the court's decision is "one which imposes maintenance of the status quo . . . and that is far from encouraging or even upholding the fundamental American idea and principle of religious liberty."

"It is a serious restraint on religious liberty for the civil courts to establish a rule which," he said, "will at least tend to stifle progress in religion and religious practices by creating a legal threat of the loss of church property to any majority, however great, which in the exercise of religious liberty might like change."

Mr. Lassiter also criticized Baptist leaders who had testified on behalf of the North Rocky Mount minority.

"These gentlemen," he said, "in their enthusiasm over the prospects of saving an individual Baptist church 'for the Convention," have repudiated and recanted some of the basic things each of them had previously written in their books, widely published for the education and enlightenment and guidance of ordinary Baptist laymen."

# —PUBLIC AFFAIRS—

## Church-State Issue Kills The New Clergy Fare Bill

WASHINGTON, D. C.—(RNS)—A House committee has declined to act at this session on bills allowing airlines to offer reduced fares to clergymen. It says the measures must be revised to eliminate any possible violation of Church-State separation.

Chairman J. Percy Priest (D.-Tenn.) of the House Interstate Commerce Committee said the legislation may stand a chance of passage next session if restricted to airlines not receiving government subsidies.

"If we have an airline receiving a government subsidy come in and, as part of its justification for government aid, list reduced fares granted to clergymen," he said, "we would have a dangerous precedent involving Church-State separation."

"However, if we make the legislation purely permissive, and not obligatory on any airline, and restrict it to those airlines paying their own way, I do not think the committee will have any objection to the legislation."

Railroads have traditionally offered reduced fares to clergymen. Congress formally approved the practice in the Interstate Commerce Act of 1883 regulating railroad fares.

However, the Civil Aeronautics Act of 1937 prohibits commercial airlines from offering reduced fares to anyone except relief workers going to a disaster area.

If Rep. Priest's formula is accepted, major airlines operating on two-thirds of U.S. commercial routes would be able to offer reduced clergy rates. Most major airlines do not receive federal subsidies. Nearly all small local carriers still get government aid.

## President Signs Bill Aiding Church Papers

WASHINGTON, D. C. — (RNS) — President Eisenhower signed legislation allowing churches and religious organizations to enter their publications as second class mail without having to maintain separate subscription and membership lists.

Under previous law, church organizations were required to obtain a signed statement from their members that a part of their contributions should be regarded as a subscription to the periodical.

Scientific and fraternal organizations have for many years been able to send their publications to members upon a simple resolution of their boards of directors. However, this privilege was not extended to churches since they do not generally collect specific membership dues or fees.

At hearings before the House Post Office Committee, it was pointed out that many churches have been inadvertently violating the law, unaware of the technical requirement.

The new law will particularly benefit churches which maintain parish bulletins. Such bulletins can now be entered as second class matter, mailable at one and one-half cents a pound or one-eighth cent apiece, by resolution of the governing board of a church that all persons carried on the membership rolls shall receive the parish paper.

The privilege will also be open to diocesan and denominational papers although most of these operate on the basis of specific subscription lists.

## Eisenhowers Raised in Bible-believing Home

WASHINGTON, D. C.—(E/P)—President Eisenhower's faith and its sincerity made the news again in recent weeks on at least two counts.

Milton and Earl Eisenhower, the President's two younger brothers, told of the place held by the Bible in their Brethren-in-Christ home during their childhood and a feature article in *The American Weekly* revealed the difficulties overcome by the President each Lord's Day when he attends church services.

The President's brothers, in a copyrighted serialization of *The Great American Heritage* by Bela Kornitzer (Farrar, Straus & Cudahy, Inc.), revealed that prayer and daily Bible reading was a fixed occurrence in the Eisenhower home.

"As I recall it," Earl said, "Dad used to get home by six o'clock in the evening. Then we would have supper. After supper, two of the boys would do the dishes. Then we gathered in the front room or dining room and Dad would read passages from the Bible. He might pass the Bible around the circle and all of us got a chance to read."

Milton said, "The first thing that always happened after dinner was the reading of the Bible. Dad had a way of inducing his sons to read the entire Bible from cover to cover with con-

## Alcoholism in Greece

One of the main products of Greece is wine. In some villages because of the shortage of water and the absence of milk, people have nothing to drink but wine. This is cause for much concern among Christians.

Despina and Eleftheria, are twin sisters and the victims of alcoholism in Greece. Their father comes from a Protestant family, but that means nothing, because the Protestants just as much as the Greek Orthodox need Christ in Greece. When he was younger he used to go to the Evangelical Church, but one glass of wine led to another. Repeatedly he has been punished by the police. He is the father of seven children, the oldest of whom is 14. He is not able to work steadily and when he does work he spends most of his money on drink, while his wife and children go hungry. It is a real martyrdom for the family to live with him. He smashes the windows and everything else in the house. As soon as the children hear him coming they run and hide under their grandmother's bed.

"The plight of the children is desperate," writes Miss Anna Hadjimanoli, one of the missionaries of the American Mission to Greeks at its orphanage in Katerini, Macedonia — the only Evangelical children's home in Greece especially for homeless and needy Protestant children. "We had to take Despina and Eleftheria in. They were starving, along with the other five children in the family. They are so happy here in the orphanage. Please help them to stay by finding foster parents for them."

Will you be a foster parent to these children in Greece? It will thrill you to undertake such a missionary project. Their support is only $15 each a month. They also need someone to provide for their Christian education in our Evangelical School at $10 a month. If you write expressing your desire to care for a child in Greece, we shall send you the child's name and picture and you will have a wonderful personal relationship.

We have just received an urgent appeal from our orphanage. The beds they have are falling apart. They need 65 beds at $10 and 65 mattresses at $8. The Lord will bless you for providing a bed and mattress for a little orphan in Macedonia. Send your letters and contributions to Rev. Spiros Zodhiates, American Mission to Greeks, Inc., Dept. U, P.O. Box 423, New York 35, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.)

If you wish to see a beautiful 30 minute color sound film on the Lord's work in Greece, write and book "Man of Macedonia."

siderable interest. For example, when it was my turn to read, I was permitted to read until I made a mistake, but if one of my brothers caught me in an error, then he was privileged to read . . . ."

The magazine article by Marcia Sloat disclosed that the President's churchgoing is no routine matter, requiring the service of some 120 people and seventeen cars. Here's what happens every Sunday: "About forty-five minutes before the service a group of uniformed and plainclothes policemen and firemen gathers quietly in front of our church. They get their assignments and take up their positions.

"In the forty-five minutes of preparation, some of these men—with Secret Service agents — search the church. . . .

"All entrances and exits are thoroughly covered, and outside the church a path 10 blocks long is cleared for the President. Patrol cars are stationed along the way and Secret Service cars and motorized police scrutinize the route block by block.

"Patrol cars send radio messages, one to another, as the President passes them on the way to the church and when he and Mrs. Eisenhower step from their limousine they are accompanied by from six to eight Secret Service men."

# LAYMEN

## Gideons Distribute More Than Thirty Million Bibles

CHICAGO—Gideons International has distributed a grand total of 30,362,077 Bibles since its founding 57 years ago, William W. Gothard, executive director, reported at the organization's 56th annual convention here.

He said the Protestant businessmen's group had circulated 27,346,037 Scriptures in the United States, 1,598,995 in Canada, and 1,417,045 overseas.

# RADIO - TV

## Temple Time Reaches Fifty-Five Stations

GRAND RAPIDS, Mich.—Rev. Henry Bast's Temple Time began broadcasting over two comparatively small radio stations on July 22, 1945. Today it is beamed around the globe from fifty-five radio outlets, utilizing some of the world's most powerful transmitters. Of these fifty-five stations, thirty-five are in the United States, seven in Alaska and thirteen are scattered throughout Africa, Ceylon, Japan, the Philippines, and South and Central America. Rev. Boude C. Moore delivers the messages in the Japanese language over five stations in Japan and one powerful short-wave station in the Philippine Islands. Shares of support in the foreign broadcast have been offered and both churches and individuals have responded graciously.

In addition to broadcasting, Temple Time carries on an extensive printed ministry. Approximately 5,000 copies of each weekly sermon are distributed. *Prayer Time,* a daily devotional booklet, is also published, with a monthly distribution exceeding 25,000 copies. The arrival at the Temple Time office


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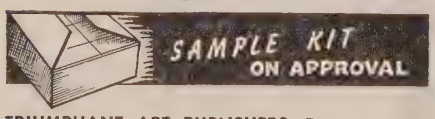


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### Eastern College to Build Radio Station

HARRISONBURG, Va.—The trustees of Eastern Mennonite College here have been granted a license by the Federal Communications Commission to erect and operate a non-commercial radio station, according to a press release from Washington, D. C..

The educational FM transmitter has been given the call letters WEMC. It will be the first full-sized radio station to be operated by a Mennonite institution.

Also originating on the campus of Eastern Mennonite College is the "Mennonite Hour," Gospel broadcast heard over WSVA, Harrisonburg, and about 30 other stations in the USA and Canada as well as through short-wave outlets abroad.

### Gospel Radio Programs Now Blanketing Uruguay

CHICAGO.—(E/P)—The entire population of Uruguay will soon be covered by a "saturation evangelism" radio effort being sponsored jointly by the Evangelical Alliance Mission and World Radio Missionary Fellowship.

Charles Ward, TEAM missionary serving in the special radio project, reports that currently eight radio programs a week are reaching into the interior of the country and that two additional stations will be added to the special network in the immediate future.

Certain technical problems have been encountered in the work, such as differences in current and cyclage, Ward states, but these are being overcome in part by copying the programs from tapes to discs for circulation.

Present staff in Montevideo includes Dr. and Mrs. Reuben E. Larson of WMRF, and Charles and Margaret Ward and Marvin and Marjorie Steffins of TEAM.

## —EDUCATION—

### Child Evangelism Grads Serve World-Wide Field

PACIFIC PALISADES, Calif. — Twenty-one students were graduated from the twentieth session of the International Child Evangelism Fellowship Institute August 28. The exercises were held at the Church of the Open Door in downtown Los Angeles. The student body was diversified, Elpitha Markoglou coming from Greece, and Margaret Tyson being brought up in Argentina but coming to the Institute from England and planning to return to Argentina as a missionary. Several of the students were directors in Child Evangelism Fellowship in the United States, and a number plan to go to the foreign field. One-third of ICEF's graduates go to the foreign field.

Ten years ago the Institute was started in Dallas, Texas, and moved to Pacific Palisades in 1950. Two

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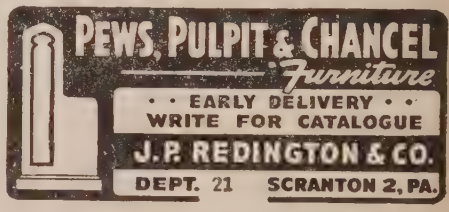

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three-month sessions are held each year. The course emphasizes child evangelism methods but also includes Bible Study, Journalism, Photography and Public Speaking.

### Southern Baptists Are to Have Northern Seminary

CARBONDALE, Ill.—Illinois Baptists have nominated the Great Lakes area as site for the talked-about sixth Southern Baptist seminary.

A committee, headed by J. M. Baldwin, president of the Illinois Baptist State Association, will prepare an appeal for the seminary to be located in the Great Lakes region.

The Convention's committee on theological education, headed by J. W. Storer, pastor of First Baptist Church, Tulsa, Okla., and immediate past Convention president, is studying the seminary matter.

Baptists in the Memphis, Tenn., area earlier expressed their desire for the proposed seminary and Kansas City, Mo., has been mentioned as a possible location.

## —CHAPLAINCY—

### Chaplaincy's 180th Year Is Celebrated

WASHINGTON — (RNS) — The 180th anniversary of the Army chaplaincy was observed with a retreat parade at nearby Fort Myer, Va.

The anniversary was noted by President Eisenhower in a letter to Army Chief of Chaplains (Maj. Gen.) Patrick J. Ryan, before whom the U. S. Third Infantry and the U. S. Army Band paraded in review at the Virginia post.

## ——PARISH——

### Denver's Calvary Temple Dedicates New Edifice

DENVER, Colo.—One of Denver's largest church edifices—Calvary Temple—was dedicated in July. This Assemblies of God congregation is served by Chas. E. Blair, vice president of the Denver Association of Evangelicals.

Calvary Temple has a maximum seating capacity of 2,500 in its sanctuary with a lower auditorium seating 200. The prayer room will accommodate 400. The building has a total of 85 rooms, 65 of which are Sunday School class rooms. Attendance in Sunday School now exceeds 1,200 each Sunday.

The church site is nine acres providing parking space for 1000 cars. Architecture is of advanced design incorporating large areas of glass. The investment involved exceeds three quarters of a million dollars.

Calvary Temple choir of 120 voices is under the direction of Rev. Russell E. Pratt.

Pastor Blair has conducted a daily radio broadcast for six years, with listening ratings around the top for that morning half hour period. The new building is also equipped for TV broadcasting.

Plans for the future include an enlarged missionary program. Approximately $20,000 per year is now given


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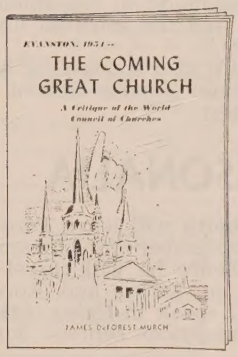


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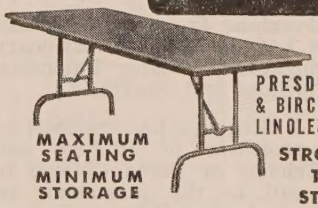

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to missions. A Christian day school is contemplated as part of the first wing to be added a little later. Also a book store featuring "Full-Gospel" literature is already in operation as an adjunct to the church's ministry.

## —SUNDAY SCHOOL—

### Magazine to Sponsor Sunday School Awards

CHICAGO — *Christian Life* magazine announced it would give awards to the "Sunday School Superintendent of the Year" and the Sunday school association "performing the most distinguished service for the year."

The awards, a bronze trophy cup for the association and a bronze wall plaque for the superintendent, will be part of a new program by the magazine to "activate" Sunday school work on the local and regional levels.

The "Superintendent of the Year" will be chosen on the basis of "vision, initiative and industry he has demonstrated and the contribution his Sunday school has made to the ministry of the church and the spiritual life of the community."

*Christian Life* also sponsors a biennial International Sunday School Attendance Contest.

## —PERSONALIA—

**Oswald J. Smith** will leave Toronto, Canada in September for Johannesburg, from whence he will travel for three months in Africa and Europe. Dr. Smith will speak in Cairo, Athens and other evangelical centers during his trip.

**Jose Martinez,** pastor of the largest evangelical church in the area of Barcelona, Spain and president of the Evangelical Fellowship there, plans a two months' tour of evangelical churches in the United States and Canada, beginning October 1.

**A. J. Overton, Jr.,** of the Pocket Testament League is on a missionary tour of Singapore, Penang, Indonesia, Manila, Formosa and Australia.

**Preston J. Stegenga** has resigned as associate professor of History and Political Science at Berea College to accept a call to the presidency of Northwestern Junior College, Orange City, Ia.

**Allen W. Graves,** pastor of Immanuel Baptist Church, Tulsa, Okla., has resigned to accept the position of dean of the School of Religious Education of Southern Baptist Theological Seminary, Louisville, Ky.

**Clarence B. Bass** goes to Bethel College of the Baptist General Conference as professor of Systematic Theology. He has previously held a similar position at the California Baptist Theological Seminary in Covina, Calif., and served as Minister of Education of Temple Baptist Church, Los Angeles, Calif.

**Eugene F. Klug,** pastor of Trinity Lutheran Church, Kalispell, Mont., has accepted a call to the chair of religion of the Lutheran Church Missouri Synod at the University of Illinois.

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**Lincoln Watts,** who as secretary of the Evangelical Fellowship of India has been largely responsible for the development of the organization, has retired. He left India August 1 for England where he will reside.

**O. Vansteenberghe** of the Belgian Gospel Mission is in the USA addressing summer conferences and church gatherings. He will remain here until the first of the coming year.

* * * *

## Capitol Report

*(Continued from page 8)*

countries, and as a result it has initiated an all-out drive to make the Roman Catholic Church the most influential force in all Latin America.

One of the facts which has been the source of great worry to the Vatican has been the success of Protestant missions. It has been only since the beginning of the 20th century that evangelical missionaries have made any extensive contribution in taking the gospel to the people of Latin America. Prior to that time Roman Catholicism was almost exclusively the religion of the Latin American countries, which were settled by the Spanish and Portuguese. Thus the Roman Catholic clergy in Latin America view Protestants as intruders.

A year ago at this time *United Evangelical Action* reported that the Pope held personal conferences with a number of Cardinals and top officials of the Vatican State Secretariat on the situation of the Roman Catholic Church in Central and South America. It is now seen that the drive in this direction continues. On July 26, 1955 the correspondent of the *New York Times* in Rio de Janeiro filed a report on the assembly of Latin American archbishops and bishops which was held in conjunction with the Eucharistic Congress. At this meeting a letter from Pope Pius XII was read. The letter, expressing the Pope's anxiety, contained instructions for the archbishops and bishops to pay more attention to the "social problems." They were urged to intensify their efforts in seeking solution to these problems. In speaking of "social problems" the Pontiff's letter clearly referred to political affairs as well as the other moral and social problems in Latin American countries.

The letter from the Pope was read to an assembly which included bishops as well as the archbishops. This assembly was followed by secret working sessions, to which only the 98 archbishops representing Latin America were admitted.

In the course of the Papal letter it was stated that the greatest need in Latin America is for the training of more priests to serve the people of Latin America, who were said in the letter to make up one fourth of the Catholic world.

Evangelical missionaries who have spent a number of years in Latin America report that assemblies of the Catholic hierarchy are frequently followed by increased tension in Latin American relationships involving the Roman Catholic Church, and in increased pressure upon Protestant missions. Evangelicals will hope that this will not be the result of the recent assembly in Rio de Janeiro.

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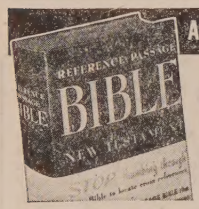


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## Religion in Industry

*(Continued from page 6)*

process of creating community groups which will include a number of companies working together on these higher principles. The churches, too, are included and frequently they create the channels through which the program is established. Furthermore, Mr. Evans has found a definite advantage in working with a mixed group of Protestants, Roman Catholics and Jews. In every plant there is a steering committee consisting of men of all faiths who lead the meetings and guide the program. An international D.I.A. leadership conference is held twice a year at Green Lake, Wisconsin.

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### Stirring of the Spirit

Thus, does Melvin J. Evans try to bring Christianity into business and industry and he does it with a sense of urgency for, as he has said: "We are engaged in a life-and-death struggle for the minds and souls of men. The current world conflict will not be won by battleships and bullets alone, but by strong hearts and the wisdom of the centuries brought to bear on this crucial moment of recorded history."

Some of our ecclesiastical leaders have been inclined to discount the present revival of religion—"religiosity" is their word for it— nevertheless, there is evidence of a genuine stirring of the Spirit, if not always in seminaries or in dimly lit cathedrals, at least in smoking factories, among roaring machinery and clicking typewriters. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth . . . ."